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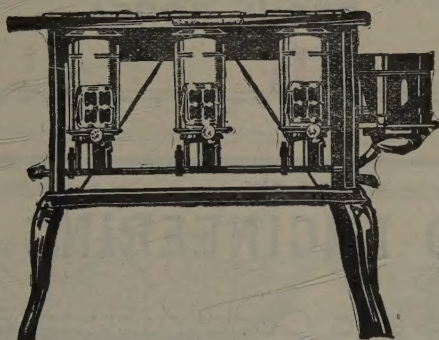
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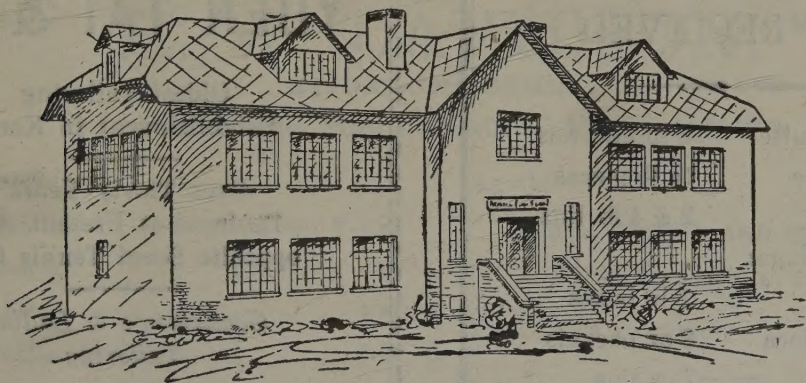
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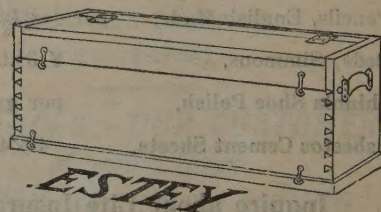
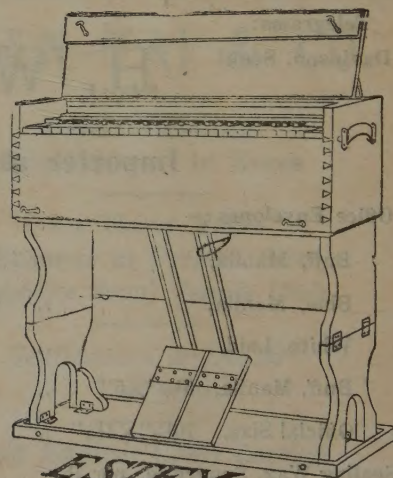
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THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXI

NOVEMBER, 1925

No. 10

A History of the Korean People

J. S. GALE, D. D.

Chapter XVII

THE FOUNDATIONS of the wide-flung walls of Songdo, or Kaisung as it was called, can still be seen. The old South Gate that lies nearly two miles inclining eastward from the present railway station was the needle's eye that cut through the mighty fortifications winding over hill and valley, now given up to the silence of the dead. The narrowest limits of the city were four miles across, crowded, when full up, with 200,000 houses, or a million and a half of people. Like King David, this is what General Wangkun had been called upon to rule over. The names of the city wards still speak for his manner of man: Sunset Ward, Twin Cascade Ward, White Cloud Ward, Early to Rise Ward. Thus the great city spread its wings for its flight of five hundred years. It was a fresh start with new life in every nerve and blood in every vein.

Songdo as Capital
A great poet who appeared later in Songdo, Yi Inlo(李仁老), gives his idea of a fresh start in a short poem entitled:—

Combing the Hair.

The jade-like flame that lights my room burns low;
Across the boundless deep the dawn shafts rise.
I sit in silence and close down my wakeful breath,
While with my hands I hold its will in leash.
The locks beneath my ears grow gray,
With moon-shaped comb I smooth and brush them out.

White flakes drop round me like the falling snow.
As gold is rendered pure by passing through the fire
Not once but many times,

So does a combing out make new the man,
And help his soul to live and flourish fair.

'Tis like the cock-bird in his dust-bath, most refreshing,

Or when the horses roll and roll again upon the sand.
Such is a good head comb. The Master, Tongpa, too, hath said the same.

Korea had had a thorough combing out. The scruff and dandruff had gone with Koongye and Chinwhan and a real new day had come.

Companion with her were the Sons of China, famous for literature, philosophy and art. There came to Korea in 957

Beginning of the Kwagu
A. D. a famous Chinaman named Seung Keui of the rank of Hanlim.

It was he who suggested, and outlined and put into action, the Government Examinations called Kwagu (科擧) that for a thousand years constituted the centre of Korea's civilization. On its fortunes hung preferment to office, a place in the sun and a name never to be forgotten. The Kwagu was indeed a field of battle. From tiniest boyhood up to youth and full-blown manhood its fires were kept burning. Beginning with the Thousand Character Classic as mentioned in Chapter xii it continued on its endless course. Day after day, morning, noon and night, the ceaseless hum of the schoolroom accompanied the ordinary round of life. From five years of age on to twenty-five, filled out to the fullest measure, with only fifteen days of New Year's rest in

the whole circle of the sun, were required if one would be a successful candidate for the honours of the Kwagu. Many died under the weight of it; few reached a place of special mention. Those who did swam as the stars in the sky. Their course of study was three-fold; reading, writing and composition. There were those who rose from nothing to be great men under its exacting spell. Korea's land rang with the echoes of the scholar, the pen, not the sword, being the fairy's wand.

Many of Korea's noted masters came from the ranks and awakened tales that gave courage to the humblest village lad. Here is one, Choi Rip (崔翌). His family was nothing to the world.

Story of
Choi Rip

In his village fifteen of the *literati* met once in a contest of skill. Choi, seeing this, asked if he might join. The answer was, "No! You have a slight measure of ability, it is true, but no style. We could not think of it." This was said, not because Choi was ignorant, but because he was unknown to rank, a mere middle class man. He, however, petitioned again, very gently, very persistently, and finally won. They divided into two parties, eight on each side and made a piece of prose composition their test. When each had done his part and sealed his name the papers were submitted for decision to No Soosin (盧守愼) who lived in the village and had formerly been Prime Minister. He read and marked them: Good, Fair, Medium, and then sent them back. Choi's paper alone had no marks upon it, only his name had been unsealed. His seven companions gathered about and berated him. "Didn't we tell you not to 'butt' in. With your blundering ignorance, you have lost us the game." The members on the other side were highly delighted and sang. "Hurrah! The day is ours!"

A moment later the call of outrunners was heard and messengers hurried in to say, "The Minister is coming!" All were wonder struck and asked what it could mean. Choi was ordered to betake himself to a place of hiding in the kitchen. The fifteen then went out to

meet His Excellency and make their bow. When the greeting was over and the Minister had taken his seat he said, "I have come to congratulate you young men on what you have written, very good indeed! You will all make your mark in days to come, I have no doubt. May I see this Choi Rip. Who is he?" One student answered, "He is of the lower classes, Sir, gifted somewhat and yet with little idea of true literary form." "Indeed!" said the Minister, "I'd like to see him." Choi was called, when he came modestly in and stood in the humblest corner of the room. "Come here" said the Minister. When close up he took him by the hand, had him kneel down and said to him: "For five hundred years we have waited for you. Who would have guessed that you were the lad gifted to succeed? Your genius means not only honor to this little room and its company but unbounded felicitations for the state. In days to come you will write despatches to the Emperor and win undying fame. Go forward in your studies with all diligence." The fifteen looked on with faces ashy pale.

This is a characteristic story showing how that out of the struggle for literary fame came Korea's great and good men. The Master Choi Rip fulfilled all that Minister No had predicted of him. A year or more ago the writer despatched a set of his collected works to the Congressional Library, Washington, D. C.

The examination arena awakened in the Korean his sense of verse and song. It was the usual round when scholars met to write poems which the passing years and keen competition whetted into wondrous skill. To translate them gives only the merest suggestion of the thought without any of the literary beauty. But even a translation may be of interest. Here is one that shows the young candidate ambitious and highly keyed for action. He entitles it:—

Contests of
Verse and Song

This World

I set out on my cart to thump upon the gates of heaven
And ask that God let down the Milky Way to wash this wicked world.
Its insane ways and calculations blear my eye.
How many fish can hoof-tracks hope to swim?
So 'tis with men in this brief round.
I play my harp with practised hand but no one comes to hear;
I bare my arm and show a tiger's strength but never meet my man.
Earth's ways are disappointing; sad my song.
My sword shut in its sheath, with nought to do,
Cries as the dragons cry.

In the year 991 A. D. the Sajik Altar, the most sacred spot in the land, was set up in Songdo. Already seventy years had passed without its presence in the city, an ominous lack indeed. A double altar of earth, it was built fifty feet square and three and a half feet high, surrounded by cut stone and approached from the four sides by stairs of three steps each. It was an altar to the God of the Earth and to the spirit of the harvests that grow therefrom. The flesh of animals uncooked, grain and wine were offered three times a year; once in spring, once in autumn, and once at the winter solstice. Its origin is to be found in China, where it represents one of the oldest forms of Oriental worship. The prayer offered ran something like this: "How good thou art that bearest on thy back all things that live and move, and how good the grain that thou givest that we may live."

According to the Dual Principles that rule in the philosophy of the East, Heaven and Earth, the Divine Pair, unite in their activities for the good of man. Earth is the ever present Mother and to her prayers are made at the Sajik while the Altar of Heaven that stands in the imperial city of Peking offers its prayers to the Father. Much as many Christians today feel that the approach to Mary is gentle and sweet while the direct approach to the Father is beset with fear, so Korea would gather her skirts about her and kneel down and offer a petition to Mother Earth while

The Altar of Earth

The Altar of Heaven

only the Emperor or Son of Heaven might venture to approach direct to God. The Sajik is therefore a very sacred spot and a common saying among the people is, "If you lose the Sajik you lose the nation."

The old Sajik of Seoul stands under Inwang Mountain on the west side of the city. This link with the unseen accompanies the Korean all down through the centuries.

Attempts were made at this time to cast copper coins such as were used in the great Middle Kingdom. They failed, however, and it was not till 1101 A.D. that coins actually came into

Copper Coins in 1101 A. D.

being, having a hole in the centre so that they could be strung on a string. Four characters mark them round about that read, "*Korea's Circulating Treasure*." These strings of money were called 'cash' by the foreigner, their weight and bulk being enormous. To purchase a house meant a long procession of ponies, ten or fifteen, like Joseph's brethren going down to Egypt, their backs heavily laden with what might seem to be bundles of rope, but which, on close inspection, turned out to be 'cash.' Once on a journey to Euijoo, thirty-five years ago, the writer and his companion had to walk every foot of the way, three hundred and fifty miles, the horses being wholly engaged in the task of carrying these heavily charged strings of cash. One of the largest and most ornamental pieces of furniture that helped to decorate a Korean home was the *pantagi* (half-closer), a box to hold these ropes of copper 'cash.' Today we gather its remaining pieces as treasured reminders, mementos of a finished past that will return no more.

The opening of the Eleventh Century contained dark and troubled days for Korea. In the Palace evil deeds had been done and, according to Korean ancient thought, evil deeds call down judgment. Whang-po Si, mother of King Hyunjong, secondary wife, now widow of King Kyung who died in 982 A. D., fell into evil ways and was found to be holding illicit

Invasion of the Khitan Tartars

relations with all sorts of men. She was discovered to be with child and the disgrace of it was so terrifying to her that pains came upon her as she made her escape by the back entrance. In her distress she caught at a willow tree to support herself and beneath its shade King Hyunjong was born. His confederate, Kangjo, years later had King Mok killed and Hyun placed on the throne. We are told that the people were greatly incensed and regarded these doings as presaging a day of doom. They had not long to wait for in less than two years' time it came.

An ominous cloud had been gathering for years beyond the Yaloo River. Forces of the Khitan Tartar were there in countless numbers—camel cohorts waiting for the word to march. The king sends his trusty friend Kangjo who still, like Macbeth, had the blood of Duncan on his hands, to drive these Tartars back. A battle is fought and Kangjo is taken and beheaded. The king in Songdo, hearing of this, flies for his life while the enemy swarms into the city. Seldom has Korea been subjected to such a scarification as she went through in 1011 A. D. when Songdo's palaces, tablet-houses, pavilions, halls, hearths, and homes went up in clouds of smoke, while hundreds of thousands of the inhabitants fled for their lives. The king reached the far south, Najoo, before he stopped in his flight, and the people thus left helpless waited for the end to come.

At this time, for the salvation of Korea, there appears from the mists and confusion an old soldier of seventy-one years of age, Kang Kam-chan (姜邯贊), who had been forgotten. Like Joffre he comes forth to save the day. The king appoints him to the chief command. One of his first acts was to dam a stream in the north that overlooked the broad way along which the enemy was to come. The sluice-gate was timed to swing just as the host came broadside on. Great numbers of Tartars were overwhelmed in the rush of water while the whole army was put to confusion. Battle after

battle followed in which Kang's strategy drove the enemy to the wall every time. The year 1019 A. D. saw Korea cleared of the pest and the king went forth to meet the conquering hero. He gave Kang thanks and placed on his head a wreath of golden flowers. It speaks volumes for the bravery and wisdom of a man like Kang Kam-chan when we remember that he drove from Korea an army that possessed itself of half of China down to the Yellow River and made Peking its capital. The Khitans continued as a nation for a century longer, departing this life in 1119 A. D., but never again did they try odds with Korea. The Tartar king would send envoys with the compliments of the season and gifts from his rough riders, but never again did he cross the Yaloo in the guise of a wild Hunghutsu.

During this period the leading literary light was Choi Choong (崔冲), a man of commanding presence and uprightness of heart. From earliest years he had loved study and in 1005 A. D. he was first in the examination list. He was a great official and really ruled the land. Some of the Yujin barbarians, from the neighbourhood of modern Vladivostock, had encroached on the territory of Korea and had been taken prisoners. The question was what to do with them. Choi Choong said, "They are barbarians. They have faces like men's faces but their hearts are beasts' hearts. They cannot be corrected by punishment, nor can they be taught by the Cardinal Virtues. We have had them now for a long time on our hands and they are none the better for it. They only fret and pine for their native lair. Let us give them freedom and let them go." The king agreed and it was done.

The land having been disturbed for many years by war, education had fallen by the way. Now under the leadership of Choi Choong nine orders of schools were established and a regular revised course of study adhered to. Students in those days measured their time by candlelight and so read and studied. Rewards were given to successful candidates and

General Kang
Kam-chan

Choi Choong as
Chief of State

rejoicing accompanied the winners of the day. Choi Choong in command sat supreme above all and was called the Confucius of Korea.

Fifty miles south of Seoul, on the Fusan railway line at Sungwhan, there is a plain that a thousand years ago was infested with robbers, a danger to all passers-by. As it was one

The Temple
at Sungwhan

of the great highways of the nation, the King, that is the lad born beneath the willow tree, had a sort of Hospice of St. Bernard built here in honour of the Buddha and in memory of his mother. His desire was to aid passers through the dark and dismal way. Choi Choong wrote an account of it for the stone that still stands today in its memory. "The Master Hyung Keung was the overseer and he never ceased from the task till the work was done. So blessed was it that not a sound of complaint or resentment was heard through all its course of building. No one was called away from seed-sowing to help nor was anyone discommoded or pressed into service. The result was that multitudes came, those who made tiles and those who could handle axe and saw to work in wood. Others again, though having no special skill came to lend a hand." Thus was it all completed in the year *sinyoo* (1021 A. D.) The inscription reads, "A warm and cosy place was prepared for the winter passer and one open and refreshing for him of the summer season. There were supplies sufficient on hand for all and forage stored away for the cattle and horses. Aid was given to all those in need. Not only were they who wore the cassock provided for but lay folk as well were given refuge at night and refreshment by day. Here they heard the truths of religion with no fear of robbers

to distract their thoughts. His Majesty the King commanded your humble servant to write this memorial and I have not dared to refuse even though my thoughts resemble dry leaves and my learning a toothless soul. Still what I have written I offer with a sincere heart."

Thus Choi Choong, the great Confucian scholar joined with the Buddha in blessing this house of alms that stood not far from the present Sungwhan station.

Choi Choong was a great writer, a legislator, a poet, a teacher. Here is a poem of his that is quite famous in its original garb as a song to be sung with harp and drum.

By Night

The light I saw when I awoke,
Was from the torch that has no smoke (the moon).
The hill whose shade came through the wall
Has paid an unexpected call.
The music of the pine tree's wings
Comes from the harp that has no strings.
I see and hear, the sight, the song;
Would I could pass its joys along.

As King Hyunjong had built his temple and smiled with favour on the poet so had King Cnut in England on the other side of the world done likewise. "He had a singular affection," we are told, "for the fen country (like Sungwhan) and for their church which even then was a magnificent structure. He several times took occasion to keep the Festival of the Purification of the Virgin Mary with great solemnity and a boundless hospitality at Ely Abbey." Ely Abbey was not unlike the great Buddhist temple built at Sungwhan while the Virgin Mary and the gentle Kwannon might easily have been sisters.

Here is the grand solution of all problems of spiritual life. When, in any respect we are at our wit's end, and our wisdom and strength utterly fail us, it is our privilege to count on God in proportion to the greatness of the emergency, and in a sense involve Him as a Partner in our difficulties. He is not a Partner for fair weather only, but when complications arise and insolvency threatens we can rely on our Almighty Helper.

A. T. PIERSON.

Annual Meeting of Northern Presbyterian Mission

MRS. S. L. ROBERTS

THE FORTY-FIRST Annual Meeting of the Northern Presbyterian Mission of Korea was convened in Pyengyang, Thursday morning, June 25th and adjourned Wednesday evening July 1st, lasting exactly one week. In reviewing that week, there are three superlatives upon which those present doubtless all agree; namely, that this was the shortest and quietest meeting the mission has held in many years, and that the communion and baptismal service on Sunday morning was the most beautiful the majority of us have ever witnessed.

Rev. Dr. Cleeland B. McAfee, professor in McCormick Theological Seminary in Chicago and a member of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., was present during the first four days of the meeting and conducted the devotional hour each morning in a manner most helpful and inspiring. It was he who planned and helped to carry out the service on Sunday morning. Unfortunately Dr. and Mrs. McAfee had to leave early on Monday morning but during the three days remaining the Rev. Dr. Edward Mack, professor in Union Seminary, Richmond, Virginia, gave a most helpful Bible exposition each morning. Other welcome visitors were the Rev. Mr. and Mrs. Whallon of North China.

As the heaviest work of the Mission meeting usually consists in the determining of policies, the assignment of workers and the distribution of funds, probably the brevity of this meeting can be directly attributed to the fact that there was a pitifully small amount of the last two kinds of work to do, and several policies which have been much under discussion for two or three years have just recently been settled. With but one couple assigned to the Mission this year as new recruits, it did not take long to assign them to the most needy place—Chairyung. The short-

age of workers in Kangkai again pressed heavily on the hearts of all and much planning had to be done in order to find help for even a part of the year for that station.

The question of some provision for the higher education of the young women of our church was seriously considered and a committee was appointed to investigate the possibilities.

The usual reports were heard from the fourteen or fifteen organizations with which the mission co-operates. Some of these were very interesting. The Bible Society report given by Mr. Hugh Miller is always looked forward to with keenest interest, and was true to form this year—encouraging and inspiring. This report was the occasion for a delightful visit of several days from Mr. and Mrs. Miller. Another report of great interest to all was that of the Christian Literature Society. We were made happy at this time by a few words of special commendation from Dr. McAfee on the effort that the mission in Korea is making along literary lines. The report of the Pyengyang Foreign School was visibly and beautifully illustrated by the fine new building so near to completion. The first High School graduate received her diploma this year.

A conference was held on Saturday afternoon, the subject being "The work of a foreign missionary in view of changing conditions" and Rev. W. J. Anderson was the leader.

The women's meeting was especially good this year. One paper was read from each of the nine stations, each presenting a different phase of work—medical work in Kangkai, Bible Institute work in Chairyung, women's missionary work in Taiku, social service in the Seoul Evangelistic Center—all were vividly described and some of the papers were most entertaining as well, particularly Miss Hayes'

account of the experiences of a tenderfoot itinerator, and Miss Hartness' description of the "Ins and outs" of a trip to Hingking. In both papers the very real hardships incidental to all such trips were so successfully camouflaged by wit and humor that the hearer was made to feel that it was one of the greatest joys of life to be choked by smoke and foul air, or to sit by one's lone self eating Thanksgiving dinner of baked beans and dried cookies.

This Mission meeting seemed to be one continual round of farewells, for day by day one or another family would drop off and set out

on the journey home—Hamiltons, Winns, Charles Bernheisel, Charles Moffett, and finally even our chairman Dr. Lampe had to depart with his family, before the meeting adjourned, much to his disappointment and ours. Dr. Hirst, the vice-chairman, took up the gavel and carried on most ably.

Though the meeting was brief it was the more appreciated because it was the first regular meeting held in two years and it was good to get together again if only for the pleasure of the reunion with friends. The next meeting is to be held in Seoul on June 25th, 1926.

The Revision of the Union Hymnbook

WM. C. KERR

IN SEPT. 1923, the Hymnbook Committee of the Federal Council took up the matter of hymnbook revision. The supply of hymnals in stock was running low, the plates of the standard music edition had been destroyed in the earthquake, and the plates for the new Hymnal for Korean Youth had met a like fate. It was therefore proposed that a new book be prepared, discarding perhaps a hundred of the less used hymns in the present book, and adding the hymns of the Korean Youth Hymnal and any other hymns of merit that might be obtained.

New members were then co-opted by the Hymnbook Committee, and, after a circular vote throughout the Korean Church and the missionary body to find out what hymns should be omitted, a number of sub-committees were appointed to make a tentative revision of the remaining hymns. After this preliminary work had been done, a Final Revision Committee was appointed, consisting of Miss M.E. Young, Mr. Pyun Sungok, Mr. Kim Insik and the writer; and to this body was turned over the work of the sub-committees and all the other work involved in getting the material for the new book ready.

This Final Revision Committee has been meeting regularly ever since, except during

the summer, on Mondays from five o'clock to half past nine or ten. When Miss Young went on furlough Mr. Appenzeller took her place. As the writer is to leave on furlough shortly, Mr. W. J. Anderson will take his place on the committee, and Mr. Appenzeller will become chairman. Judging from the progress already made, it will be well over a year before the work is completed. The bulk of it remains to be done, but with experience has come facility, and the work should progress more rapidly from now on.

Valuable suggestions have been received from Rev. A.W. Allen, who went over all the hymns in the present book and placed his findings at the disposal of the committee. Dr. Gale kindly went over from the literary point of view some of the hymns that the committee had revised. He considers the difficulties of the work very great, as the following quotation will show; "These hymns of the Chansongka are hopeless. They are made by a brutal process of squeezing so many Korean words, charged with as much of the thought of the original as possible, into an iron-clad receptacle called a Western tune. The method is one unheard of in the whole realm of Hymnology. We shall get no good hymns in this way."

The Committee agrees that the ideal hymn will come when it springs from the Korean soul in a musical and literary form unhindered by the need of following a foreign model. That ideal setting may eventually be pure Korean, or it may be Korean influenced by Western standards. But meantime the ideal hymn has not come, and, judging by the Hymnals of the Chinese and Japanese Churches with histories much longer than that of the Korean Church, it is not apt to come in the near future. We therefore can do nothing less for the present than bring as near perfection as possible the hymns that are available. This task has been made easier by the fact that there are now Koreans who have a much better understanding of Western music than was the case when the present hymnal was prepared.

Experience in the revision of some hundred of the hymns has resulted in a definite set of principles of revision, and these principles should serve also as a guide in the preparation of new hymns. The following are the principles, with some explanation, and then a sample hymn given in its old and new forms to illustrate the application of some of these principles.

1. The musical meter must be guarded. Korean lends itself best to a series where a long syllable is followed by a short one, or an accented by an unaccented one. In the meter where short is followed by long, or unaccented by accented, there is need of a large number of monosyllabic words, in which Korean is notably lacking, or else havoc is wrought with the accent. To follow the line of least resistance would mean extreme monotony; whereas using the other meters means difficulties with the Korean and the likelihood of injury to the literary style.

2. The phrasing must be guarded. This is the obverse side of the problem. If care is not taken Korean words will be divided in two where pauses occur. In English this not a matter of great concern, but in Korean the resulting combination of syllables is apt to be quite unintelligible. Not only must full musical

sentences be cared for, but other places where there are natural pauses for breathing also, even though the music itself does not recognize them as such.

3. The accent must be guarded as much as possible. But where there are so many things to be guarded it may not be possible to do justice to them all, and to the Korean the accent is not so important as the phrasing. While Korean is often spoken of as a language without an accent, there is a slight stress usually at the beginning of a word. If the meter and the phrasing require that this accent be placed on a subsequent syllable in a word of Chinese derivation, the result will not be as bad as in the case of a native Korean word. Again, a misplaced accent may be allowed where the note is low or short, though it might not be allowed if the note were high or long.

4. Long cumbersome verb endings should not be allowed simply as verse fillers, especially if a metric stress comes on the ending or if a pause divides the word in two. Again, the verb ending should be uniform throughout a hymn. In many hymns as they stand now low and high endings, book forms and conversational forms are all mixed in together.

5. Care should be taken to choose singable words and combinations of syllables.

6. In the case of a translation a free rendering is better than a literal one, if the literal one introduces figures or other expressions that are not readily understood in Korean or natural to it, or if the literary value is sacrificed to introduce all that is in the original. Continuity of thought, too, must be guarded. In the translation it may be necessary to alter the order of the verses occasionally.

7. Hymns should be held down to a proper length, especially if they are hymns that are to be sung slowly.

There are doubtless other principles to be guarded, but in the judgment of the committee the above are the most important. An inspection of the sample hymn that follows will show how some of the principles work out in practice.

THE REVISION OF THE HYMNBOOK

OLD FORM

(Present Hymnbook No. 6)

三	二	一
던하범우나쥬일쥬	보예죄하니이이쥬	흥구나던측한찬복
국느죄리를의성의	혈수에느르와씨의	상속를스량량송의
인님함므쥬은빛귀	홀구싸님기곳각도	찬함그들홀업함근
을이기음씩혜진훈	녀원진을를치지아	송신르의길시게원
치밧쉬은밧사자은	주함우비브던왓주	함인치찬업즈함강
쇼으오연쇼슬되혜	섯시리반라당스심	닉의쇼송도비쇼림
셔시니약셔되네밧	네랴를함네에니밧	다함셔가다함셔
고	고	을로심사
야	아	

NEW FORM

三	二	一
던하범우은방일쥬	보예죄하편이이쥬	흥구나던측한찬복
국느죄리혜황성의	혈수에느히와씨의	상속도스량량송의
인님함몸로함빛귀	홀구싸님가곳각도	찬함함들홀업함근
을이기은써논을훈	녀원진을기치지음	송신게의길시게원
치밧쉬연밧나젧은	주함우비브던왓밧	함인함깃업즈함강
쇼으우약쇼의도혜	섯시리반라당스논	리이쇼븐도비쇼림
셔시니함셔몸다밧	네랴를함네각니중	다함셔찬다함셔
고야을어	고고지예	을송심사

Comments

V. 1. line 5. Too much stress on 가 in 찬송가. The new form puts a noun in the important place.

V. 1. line 6. A pause divided the verb in two, and the accent on 치 makes it sound like the beginning of a new word.

V. 1. line 8. The verb ending is changed to keep the tenses consistent.

V. 2. line 1. A slight pause comes after 도아, making 주심 seem like a separate idea. It is better to have a new word come after the pause.

V. 2. line 3. The unimportant ending 에 is both long and accented.

V. 1. line 4. One of the syllables in the ending of the verb is long and accented.

V. 3. line 1. The ending 밧고 separates the thought too much from the succeeding line.

V. 3. line 2. The natural pause in the center of the verse separates 빛진 from 자, thereby injuring the phrasing.

V. 3. line 3. 4. The figure is hardly intelligible in Korean.

V. 3. line 5. 막을 here, as elsewhere, has been changed to the simpler spelling 맵.

V. 3. line 6. 쉬오니 might be taken to mean "will come soon," and so has been changed to 쉬우니.

A Quarter Century of Service

A "PERFECT DAY" of early June found a missionary group making the auto cross-country trip from Seoul to Suwon. Nature was at her best. Locust blossoms shook down their fragrance upon us and only those who have passed through pine groves, along a Korean highway, know that exquisite odour which came to us on the breezes at midday. For a distance the way stretched as an avenue of great pines in all their artistic twistings and reclinings "assuming exquisite gestures in their long, long dream of life," while the cultivated fields threw in their color contributions to the landscape. Here was a little wayside shrine-like shelter where royalty was wont to take the last fond look at distant Suwon when state duties called the old time emperor from his trysting place. There is only *one* Suwon in Korea. Its setting is gem-like, its people are distinctive and we are to enjoy the way they have "with one whom they delight to honor."

That third of June was not only Miss Lula Miller's birthday but the Suwon district had unknowingly chosen that day to celebrate her twenty-fifth anniversary of missionary work. The twenty-five years lacked a few months in their rounding out but the preachers of the district who had enjoyed and appreciated her counsels, and fellowship in the work, had been strengthened and encouraged by her prayers asked that the celebration be thus early, lest with a turn of the conference wheel they might be scattered hither and yon when the real date arrived.

The matter of time is both progressive and flexible here in Korea. We begin the day about twelve hours in advance of friends in America. When your church bells are calling the children to Sunday School, our evening congregations are being dismissed. Then in the numbering of the years, a two years old baby may be in fact an infant, born but yesterday or the day before. A few hours in the dying year is having lived that year and a few hours in the new year is it not a second years? So as a matter of fact the date was all right too.

But let us hasten to the church and meet the friends whose faces are shining with love and loyalty as they greet the one who has watched their growth through the years. There are pastors whom she has watched in the making. There are Bible women whom she knew as young women, whom she encouraged, for whom she planned in volunteer service until they proved their high calling for service as Bible women.

They, too, looked through the years that June afternoon and could not help remembering Miss Miller's fresh young beauty of face when she first came to Korea, but they saw even in the graying hair and the character lines which time had wrought in the face a visible proof of her faithful devoted service, in her Lord's stead, to them.

In response to the several messages of Korean friends Miss Miller replied that the blessing and help she had received far exceeded that which she had been able to give, especially as she recalled the continued prayers of the entire district some years ago at the time of her serious accident, believing her marvellous recovery to be a proof of their prevailing importunity with God. She then related some striking incidents in her missionary life. When she went out to hold her first Bible class, overwhelmed with the sense of weakness and limitations of the language, in answer to her importunity how the outpouring of the Holy Spirit came upon the women of the class. At another time in a halt by the roadside, we rejoiced in the hope of the resurrection she was able to give a sorrowing Christian mother, whose little girl had loved Jesus here and gone to join Him there. Again as the needs, poured in from all sides, seemed to actually crush out bodily strength and almost life itself, when alone on the train from Suwon to Chemulpo, then there was the wondrous assurance of our God who can and will and does provide from most unexpected sources the much needed funds, as the individual imperative calls are laid at His feet in prayer and faith's commitment—just these three gems in her rosary of service she shared with us.

The Young Men's Christian Association in China, Japan and Korea

FREDERIC T. SHIPP

IT IS APPARENT at the outset that any adequate comparisons of the Young Men's Christian Association Movement throughout China, Japan and Korea is impossible within the limits of space allotted in this magazine. However, after having twice visited these countries within the past two years in the interests of Association work, the writer has gained certain general impressions of these Movements, some of which may be incorporated in this brief article.

The Chinese Association Movement is characterized today by a program of expansion, an outgrowth of thirty years of successful Association effort. The staff throughout the country consists of nearly 80 foreigners, Canadian and American, and approximately 500 Chinese secretaries. We find there 250 Associations, one-sixth of them being city organizations. The Christian work among the students has proved tremendously effective ever since its inception in 1895, until there are at the present time over 200 Student Y. M. C. A.'s. The total membership in Associations throughout the country is now nearing the 100,000 mark.

The policy laid down two decades ago of establishing the Young Men's Christian Association in the capital cities of China has been achieved, and the Movement is looking forward to a new day of extension to smaller cities under the leadership of her own nationals. The new aim today is the extending of the Association program to the interior provinces.

In its indigenous leadership the China Movement ranks well among the first in the international Brotherhood. With such outstanding secretaries as Dr. David Z. T. Yui, Dr. T. Z. Koo, and Dr. John Y. Lee, the Association is well staffed, while we find a number of leading laymen, such as Dr. Fong

Sec and Dr. C. T. Wang, actively interested in the development and progress of the Movement.

Japan, however, possibly because of its geographical compactness, has developed a more intensive type of work during a similar period, with its efforts primarily in the major cities, such as Tokyo, Osaka, Kobe and Kyoto, and with a few smaller Associations in certain other cities. As has been the experience of a number of other agencies, the earthquake of 1923 has proved in many ways a blessing in disguise to the Japanese Young Men's Christian Association. The Reconstruction Program has afforded a new building project in the injured cities, and has called to the Movement additional leaders of high caliber, such as Mr. Nagao, the Chairman of the Program Committee. The staff of 10 foreign and over 80 Japanese secretaries is steadily growing as the Movement reaches out to other parts of the nation.

In contrast to these two Movements, the National Council of the Young Men's Christian Association of Korea, due to local conditions, has up until recently intentionally refrained from extending its city work. The policy of the leaders from the very beginning was to establish in the capital city a model Association for the rest of the country. In Association circles throughout the Far East the Seoul Y. M. C. A. stands out as having achieved this aim to an unexpected degree. The work in this city is marked for its strong religious, social and industrial programs. A few of the smaller cities, often of their own initiative, have organized local Associations, with excellent results. In the Student Work, however, we find twenty Associations throughout the country. Most of these are in mission institutions, although three are now established

in Government schools, and one in a private school.

The Korean National Council, believing that the time had come for an advance, has requested the cooperation of the North American Brotherhood in its enlarged policy. Despite the numerous calls from other lands, the response has proved most generous, and the Korean Movement finds itself today with a foreign staff of five and a Korean secretarial group of twenty-nine. In the new advance, the Young Men's Christian Association of Korea seeks to lead the boys and young men of the nation to a full enjoyment of life through an organized program of character development based upon the life and teachings of Jesus Christ and involving adequate attention to the religious, physical, intellectual and social interests of these young people. The Association aims to secure the full symmetrical development of boys and young men in body, mind, spirit and service relationships.

The Christian Church, in a most unique sense, has developed the *spirit of service* among the people of Korea, realizing that the hope for the future of the Korean Church lay in such a development. It is upon this same spirit that the entire program of the Association is based. In providing such a progressive, four-fold Christian Program the Young Men's Christian Association is endeavoring to follow these four fundamental methods of procedure:

1. To *stimulate* existing constructive agencies, the home, the church, the school, to function more fully in behalf of the life of the youth of the country.
2. To help *coordinate* the efforts of all constructive agencies working in behalf of the boys and young men of Korea.
3. To *cooperate* with all constructive agencies, when its help is necessary, to secure a desired result, involving the providing of a plan, professional or volunteer leadership, and promotion.
4. To itself *administer* those necessary activities not provided by other agencies.

The Association position in Korea is most encouraging and hopeful, even compared with its larger brother-movement in China. Korea is unhampered by the *lingual* differences so evident in the Republic. Nor is Korea faced with the acute *geographical* problem, as in China. The Chinese National Committee is continually confronted by the difficulty of transferring its trained secretaries from one city to another, not only because of the great distances and expense involved, but also on account of the differences in dialects. An additional obstacle in China is the *provincialism* of its people. In speaking with one of the leading secretaries of the National Committee, he said, "Oft-times, even if the newly allocated secretary is able to speak the dialect of that particular locality, the people there resent the intrusion of an 'outsider'".

I can only touch briefly on some additional comparisons which are found in the problems of China, and which affect not only the Young Men's Christian Association but other missionary agencies as well. We all are familiar with the problem of the new spirit of *nationalism*, both intense and intelligent, which has developed so rapidly in China during the past few months. Because of the political situation in Korea the Christian movement here is not confronted by this particular phase of national aspiration. The comparative lack of exploitation of Korean life and resources, and the absence of imperialistic tendencies on the part of the Western Powers has not produced the *strong anti-foreign* feeling, so pronounced at the present time in the Republic. Together with other missionary bodies, the Chinese Young Men's Christian Association is facing this reaction of the people they are seeking to serve. This sentiment is evidencing itself there particularly against and within educational institutions. We noted while in China the actions of students in such cities as Foochow, Shanghai, Nanking and Peking. The *acute anti-Christian* movement, today so prominent in China, is not found to any such degree in Korea. In the former country, the

stronger the institution is in its Christian efforts the greater the opposition. For example, in Changsha the two institutions most seriously attacked are the Yale Mission in China ("Yali") and the Young Men's Christian Association.

Today Japan has numerous institutions and agencies, many of them non-Christian, which are constantly making their demands upon the time and energies of the young men and boys of that land. The Young Men's Association, popularly known as the "Y. M. A.," sponsored by the Prince Regent and with Imperial support, claims a membership of ten million young men, and seeks to provide an expressional program for the young life of Japan. It is interesting to note that their Constitution now contains a "four-fold" program, providing for physical development, social enjoyment, intellectual advancement, and spiritual culture. The universality of education in Japan, with its recent emphasis upon physical as well as intellectual development, is giving the youth of that nation a new field of activity. In all these fields, however, the Young Men's Christian Association has pioneered, and is continuing to stand as a leader of activities for the young men and boys.

The Korean Young Men's Christian Association recognizes the unprecedented need among the young men and boys of the country as they face the new era of changing standards and of new and oft-times dangerous philosophies. China Japan and Korea are confronted with these numerous vagaries of religious, moral, social and political thought, which attract the youth of each nation—young people seeking adequate opportunities for self-expression. Together with the Christian Church, "the living root and the great trunk" of which our Movement is one mighty limb, the Young Men's Christian Association stands ready to grasp the great opportunity of presenting to the boys and young men throughout the Far East the challenge of the "Christ Way of Living".

Death of Mrs. A. G. Welbon

Resolutions adopted by Andong Station.

Miss Sadie Nourse arrived on the field in 1899 and was assigned to Taiku station, then a three days' trip from Fusan. In 1901 she was united in marriage with Rev. A. G. Welbon and resided in Seoul until 1910 when Andong station was opened. Mr. Welbon had been assigned to open Wonju, but in the division of territory with the Methodists this station was turned over to them.

In spite of her manifold household duties Mrs. Welbon found much time to give to work with the Korean women and had a teacher, Miss Pierpont, for the children so that she could give still more time to the work. She took a number of long itinerating trips, and others wondered at the way she managed the various coolies, horsemen and servants who went along, as Miss Pierpont and the children sometimes went along too.

They remained in Andong six years and after furlough went to Pyengyang. Mrs. Welbon's health became impaired, and the children were far along in school, so she remained with them in America while her husband returned to the field. Her efficient management of the household and devotion to her children, four of whom survive her, were remarked by all her friends. Another outstanding feature of her character was her devotion to the work, never letting her personal affairs take precedence of Mr. Welbon's work for the Master. Even in illness she refused to call him in from itinerating trips, and in her last illness worried for fear they had unnecessarily interrupted his stay on the field by the cable that came during Annual Meeting, so when there seemed to be some improvement she had them cable again not to come.

The Station wishes to express its heartfelt sympathy with Mr. Welbon and the children in the sorrow which has come to them by this bereavement.

The City of Soonchun

J. KELLY UNGER

SOONCHUN, KOREA, is located in a rich valley of South Chulla Province, 60 miles south of Kwangju, the capital of the province. A fine gravel road leads from it to Kwangju, which is the railroad point to which the people go. Though far away from what are now the main arteries of trade it has a very prominent part in the history of this territory.

According to the record books that are to be found here now, Soonchun has a history traceable back as far as 1982 B. C. At that time there were but nine family names in the territory called Soonchun. This included not only the town but the surrounding territory. One hundred years after this (1882 B. C.) the town had grown to be quite large and the record claims for this proud town many high class people. Others from all around, hearing of this place where so many high class people lived, (very few besides the high class people and their servants were here) decided that they too must join this elect class, and thus Soonchun became the "Yangbanville" of all this district. Whether this has continued until this day, including the missionaries, I will leave to the owners of prayer calendars who wish to look up the missionary residents, to form an opinion. When the population had increased to its largest proportions there were thirteen family names only, and from these families came the present Soonchun. Since then nine "market centers", with their surrounding districts, have been formed from the first Soonchun territory.

Soonchun was a well fortified city. The wall was 3,383 feet in length and 14 feet high. Within this enclosed space there were two beautiful and famous ponds. Three fine springs gave sufficient drinking water for the population of the city, while 14 rest houses provided sufficient space for what seems to be their national pastime. Only a few years ago this wall

was torn down by the Japanese. History tells also of five schools in the city proper, one a Middle School, the other four being Grammar Schools.

Coming down in history to 1,000 years ago we find a bit of religion. We are told there were 14 temples. Now there are only four. There were two regular places for worship. At one of these places the people worshipped God, asking for help for their kingdom and for personal protection. At the other they worshipped the devils. However it is expressly declared that the worship was not regular unless there were an especial need. The kind of seasons determined largely whether the people would take off enough time (from their rest houses) to offer sacrifice to god or devils.

As is true with Soonchun so I suppose it is true with other towns and their histories, the city claims in its list of celebrities 24 "dutiful sons." Sons who have been especially loyal to their fathers, who have made a reputation for years for filial obedience and love, and who have either done or offered to do some sacrificial deed in behalf of their fathers, are called *hoy-cha*. Usually they give their blood or their life for their fathers. These are honored with a stone slab set up in some prominent place in their memory. Of the 24 such sons claimed by Soonchun, the slabs of five are still standing in the city. In some mysterious way these sons are said to have received a statement from God approving of them. In this list of famous people of the past are to be included twelve women who have likewise the approval of God for their perfect allegiance to their husbands.

The military history of Soonchun abounds with deeds of bravery and skill. We find that they had horsemen, artillery, and infantry. The soldiers were not paid for their loyal services, receiving only their rice.

THE KOREA MISSION FIELD

An interesting bit of history, or more probably tradition, is to be found. About 70 years ago it is said, a boat landed at Yersu, a port near here, with men from three nations on it. They were from France, Portugal and Switzerland. Sixteen of these men got off the boat and took up their residence in Soonchun territory. A year later the boat came back and took eight of them, the other eight remaining permanently. These men spent their time going about over the country on foot. From these men three descended a type of Korean known for his white skin. From the Frenchmen in the group the Koreans learned the art of making wooden shoes. The descendants of these men seem to have occupied a position that set them off from the Koreans a bit. About 10 years ago there died here in Soonchun a butcher who is said to have had a white skin and was a descendant of these foreigners. There are old people in the village now who claim to have known people who had seen these strange people. The most interesting thing in connection with this story is that these descendants of the white men were thought to have had curative properties in their blood. Rich men from all over the country would come here and pay fabulous prices for the blood of these men. Thus they made a good living out of their blood.

Soonchun is now a town of 8,313 people, mostly Koreans, but with a rapidly increasing Japanese population. This district is above the average in Southern Korea. Foreigners who have lived here say they have never seen a failure in the crops. Last year when there were failures in many parts of the South the crop here was an average. Just recently the Honam Bank has entered its beautiful new building, and homes for their high officials are being built at the cost of Yen 90,000. Their capital is Yen 500,000 with deposits Yen 300,000.

In the Korean School there are 1,200 pupils and in the Japanese School 270. There are besides our missionary boys' and girls' schools, which have about 350 pupils.

In 1913 four missionary families and two

single ladies moved down to Soonchun to start a work so far away from the closest missionary station, Kwangju, that the territory could not be easily worked. The work from that time until today has been greatly blessed of the Lord. Two good schools and a hospital compose the station work while the country work being carried on by three missionaries is composed of 100 churches and groups, with 2,000 baptized members. One of the significant parts of the work has been the effort to develop the churches up to the point where they can call their own Korean pastors. In this Soonchun has succeeded. There are now in the territory 8 Korean pastors, all supported in full by the native churches. Forty country schools are run under the leadership of the evangelists.

Fine gravel roads lead to every part of the district. Few if any mission stations are blessed with such roads. In seven directions we can get in our cars and go from 40 to 50 miles, and better still every man in the station has either a car or a Ford.

We believed Soonchun Station has three other things no other Station in Korea has. 1. Its own electric light plant. 2. Its own water works. 3. Its permanent equipment provided for by one church and largely by one individual in that church.

An old-time story to conclude with. Many years ago a very rich man from Seoul was appointed magistrate of Soonchun. He came down in great pomp and ceremony, made a big display before the people, and took office. At Soonchun at that time there was a very beautiful dancing girl. Among all the ladies of her profession in this district she was the most beautiful. This man heard of her and sent for her. He at once fell in love with her and took her as one of his wives. Later he was sent elsewhere to take a higher governmental position. By that time he had ceased to love her so he deserted her. She being still in love with him went out into the country and bought a tiny unassuming house, lived there, and mourned for her lover. Hearing

loving touch of His hands in blessing on their heads.

Next came the first Woman's College Commencement in Korea in 1914. There were three graduates in that first class, one of whom, Miss Alice Kim, is still teaching in her Alma Mater, having had charge of the music department the past year. She has graduated in music at Kwassui Jo Gakko in Nagasaki, Japan, and at Ellison-White Conservatory in Portland, Oregon.

One of the prophecies of that Commencement Day was that in time the adjoining property, known as the Sontag Hotel, would be needed by growing Ewha. On that ground now stands "Frey Hall," a fitting memorial to Lulu E. Frey, the school's principal during those years of development and expansion,

She was privileged to see many of her dreams come true. The present able principal, Miss Alice Appenzeller, has the unique distinction of being the first American child born in Korea.

In the last minutes of that wonderful afternoon's program the 800 students assembled on the lawn and sang the school "mansei" song, while the alumnae, the present faculty and former teachers gathered in a group on the lawn and joined with the audience in singing, each in his own tongue, whether Korean Japanese or English;—

"All hail the power of Jesus name,
Let angels prostrate fall."

As she came down the walk, Mrs. Thomas, was heard to exclaim—"How mightily God has wrought in these past forty years."

The Strength of the United Church

H. T. OWENS

Readers of the KOREA MISSION FIELD will be interested in the following notes relating to the United Church in Canada, which is the supporting constituency of the Canadian Mission. It is reprinted from the New Outlook, the official weekly of the United Church, for August 5th, last.

FOR PRACTICAL PURPOSES the voting on Church Union throughout Canada may be regarded as complete. While there are still some months within which congregations in New Brunswick and Manitoba may vote there is no doubt that the great majority of those which have not yet voted will go into union without voting. Up to the present time the results in these provinces have been: In Manitoba, for union 478, against union 11; in New Brunswick, for union 161, against union 22. The following tables show the situation as a whole:

Former Presbyterian Church—Congregations

	For	Against
Prince Edward Island	53	23
Nova Scotia.....	303	67
Quebec.....	183	44
Ontario.....	766	467
Saskatchewan.....	866	15
Alberta.....	541	34
British Columbia.....	362	27
Trinidad.....	108	—
Manitoba.....	478	11
New Brunswick.....	161	22
	3,821	710

Strength of United Church—Congregations

Formerly Methodist.....	—	4,797
Formerly Congregationalist.....	174	—
Non-concurred	9	—
		165
Formerly Presbyterian.....	4,531	—
Non-concurred	710	—
		3,821
Total number congregations in		
United Church.....		8,783

Of the 334 missionaries of the Presbyterian Church in Canada at least 314 are carrying on their work under the United Church.

There are a total of 631 foreign missionaries now committed to work in and for the United Church of Canada.

Of the 379,762 membership of the Presbyterian Church in Canada, less than thirty per cent have recorded their votes against union.

The total vote against union in the three uniting Churches is less than fourteen per cent of the total membership.

Ins and Outs of South Manchuria

MISS MARIAN HARTNESS

THE SIGHT OF a white-robed Korean among the blue coated-Chinese along the road into Manchuria was so rare as to be almost startling, but I had hardly settled down in Hingking before a party of women church officers came to call. From the time of the first call to that of the last farewell our daytime hours and many of the evening ones were spent with them.

Soon after my arrival an evening party was given for me to which the Bible class officers were invited. As we sat together getting acquainted I asked them to tell me what had brought them to Manchuria. It was a most unfortunate question, for in an instant most of the eyes were filled with tears as they recalled their home land and the reasons for migration. Many of them were elderly women, moved by no spirit of adventure or love of gain. They had come on a fruitless search for peace. I suppose the vast majority had fled, at the time of the independence movement in order to avoid arrest of themselves or their loved ones. They said that the crops were good and they had no anxiety about food, but the mind had no rest. One feels a deep pity for these aliens, who long for a word from the homeland, yet have given up hope of seeing it again.

Persecuted by the evil men of more than one nationality, they move here and there in search of rest which they never find. They have no hope out of Christ and this is one reason why the church work flourishes. The South Manchuria Presbytery has over fifty churches, many of them with several hundred members. During my visit Mr. Henderson spent one Sunday in a county where he was busy from early morning till evening, no interval for food, examining catchumens and candidates for baptism, choosing elders, and in the evening administering the Lord's Supper. There were forty candidates examined in that one

day. The population is shifting, and so it is difficult to build up a permanent work, but on the other hand one hears little of backsliding and coldness.

They have problems of which we do not dream. The group at Yung Ling, former capital of the province, had rented their church building from a Chinese deacon who was glad to have it used by Christians. But when a new general moved to town he demanded the building for his home and the Koreans were left without a meeting place and with scant hopes of renting a new place. The problem of training workers is another formidable one. The difficulty and sometimes the impossibility of sending men to the Theological Seminary in Korea makes it exceedingly hard to get pastors. The dangers to a woman travelling alone have made it impossible to put any Bible women at itinerating work. The faithful colporteur has been robbed more than once on his journeys, but it is always his own property that he loses. The Bible Society money is put between the pages of his Bibles and the robbers do not seem to have any tendency toward "searching the scriptures" as yet. Men find travel hard and dangerous enough and for women it is almost impossible. For this reason the Bible class for women which opened four days after my arrival was not large. Yet we had one hundred women in attendance and they were as fine women as I have ever taught, and as for asking difficult questions they were the liveliest bunch I ever saw, especially the old ladies. We had an exceedingly busy week with them and then came the opening of the first Bible Institute for women ever held in South Manchuria!

The Men's Institute had graduated its first class in January and we were behind them in time but not in eagerness or ability. Three women walked two hundred li (seventy miles) in the bitter cold and cutting wind and were

so bitten by the cold that they were almost sick. Their hands, feet, and faces were swelled and burned red but they were happy. One woman studied two days and then asked permission to go home over Sunday; when she returned she had two new pupils with her. Altogether we had sixteen women. Many of them could read Chinese as well as Korean and they were very quick in grasping things. It would be hard to say who got the most out of it, the talkative old grandmother or the bashful seventeen year olds. I never got over the thrill of the opportunity of helping to train these women, up on the frontier, who are so eager to learn and so eager to help.

We studied in a neat, grey brick building, using only the chapel room. This is officially known as the recitation building of the Bible Institute, but for some time it was the residence of the Henderson family. The main room has pretty, thick Mukden rugs on the floor and is warm and sunny, ideally arranged for study. At the north of this building is another, almost its twin in outward appearance, which is the B. I. dormitory. Rev. and Mrs. W. T. Cook, our senior missionaries there, made this their home for a time.

It was with great rejoicing that we heard of prospects for a new church building for Hingking. On some Sunday mornings, as we sat in church and heard the sermon punctuated by the thud of dropping mud from the side walls,

we were glad to think that this too would pass.

I went, I saw, and was conquered. Hingking won my heart and all its sympathies. I have tasted of the hardships of the road, of the joys of the work, of the fine fellowship of our workers there, and of the needs of the field. There are scores of churches waiting and eager for women's Bible classes; there are hundreds of women eager to study; there is a foundation and field for one of the finest of Bible Institutes; there are many women who will make excellent Christian workers. But a Korean woman cannot well travel alone on those dangerous roads. With a foreign woman companion she could safely itinerate. Some one asked me if itinerating would not be too hard for a woman, and even after trips through Manchuria I can say that I do not think so. I met an old lady in my journeys, most unwillingly accompanying her son who was moving to Kirin. She was exceedingly cart-sick and miserable and after telling me her trials and listening to mine she said, "But if you are doing it for the Lord it can be endured."

After all in spite of any hardships there is such a tremendous harvest to be gathered that hardships do not seem worth considering. My prayer for South Manchuria is that the work of the Kingdom there may be advanced by the addition of some single women workers to the plendid force already at work there.



The Present Circumstance

which presses so hard against you, (if surrendered to Christ) is the best shaped tool in the Father's hand to chisel you to eternity. Trust Him, then. Do not push away the instrument lest you lose its work.

The Annual Meeting of the Canadian Mission

WILLIAM SCOTT

THE YEAR 1925 should be a memorable one in our mission history. The minutes of this year's council will record a change in name, for this was not only the twenty-seventh annual meeting of the Korea Mission of the Presbyterian Church in Canada, but also the first annual meeting of Korea Mission of the United Church in Canada. A visitor to our council congratulated us upon having graduated from Presbyterianism. We heartily appreciate the compliment. We have been brought up in one of the finest schools this old world has produced, but we sincerely believe that we are helping to establish a far better school and to inaugurate a far better time. We rejoice in our newly enlarged and enriched heritage in the United Church of Canada. We were glad to welcome a fraternal delegate from what has hitherto been a mission of the Canadian Methodist Church in Japan, but which is now a sister mission of our newly established non-denominational church of Canada. By a happy thought of the Foreign Mission Board, and the still happier arrangement of one of our single ladies, the first addition to our staff after union will be a member of what used to be the Methodist church, and now, by the grace of God, a brother in the same large United Church of Canada.

It was fitting that this new beginning should be made the opportunity for taking stock. This took the form of a conference upon the general topic of "Our mission objective and its means of attainment". An introductory discussion by Dr. Foote set the conference on a high plane by the emphasis placed upon the spiritual objective of mission work and upon the spiritual means at our disposal for attaining it. This high level was well maintained throughout the discussions.

The evening given over to Evangelistic work brought lively discussion of the following

topics: "In what direction is our evangelistic work likely to develop?" "Evangelizing the non-Christian Ninety and Nine," "The Korean Pastor and his Relation to the Mission". Perhaps the most challenging paper of the evening was that which discussed "Our responsibility for giving the Korean a faith he can hold". Mr. D. A. Macdonald fearlessly stated his conviction that up to the present we had given little thought to this problem, and that our stressing of a dogmatic form of religion and our emphasis upon a certain type of personal experience was losing us the more thoughtful and forceful type of Korean.

The discussion of our educational problems showed that we stood firm for a type of school and a form of education which would permit us to place our distinctively religious objective in the foreground. To quote from one paper, "Our objective should be to establish, side by side with the best government schools, a few schools of equal standing where high school education shall be given under Christian influences, by Christian teachers, and where due emphasis shall be placed upon need of right religious and moral attitudes and habits of life, and where a definite effort shall be made to lead the boys and girls into such a life".

In medical work, again, the emphasis was placed upon the standard of work done rather than upon the extent of it, and especially upon the personal contact of Christian doctors and assistants with those seeking medical aid.

One night was given over to women's work; due emphasis was placed upon the ever increasing importance of winning the woman's sphere for Christ.

I feel that there was definite gain from the conference. It made us face anew the question, "What are we here for?". And anything that will do that is worth while. Most of the papers kept us close to the actual condi-

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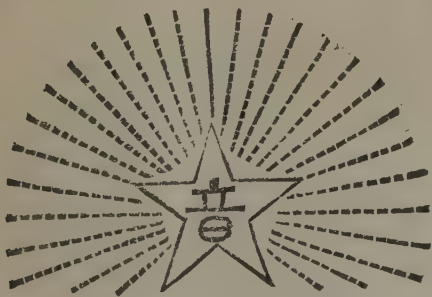
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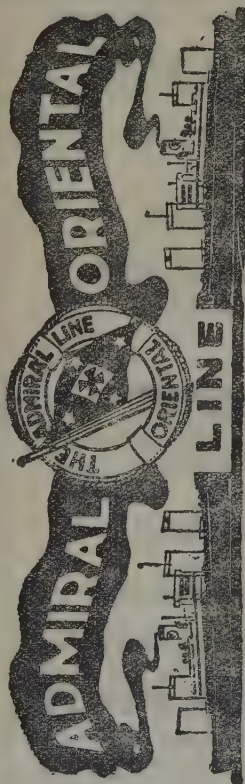
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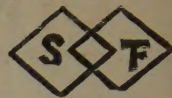
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